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PIONEER



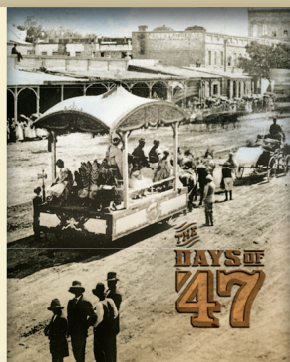
Classic Memories of Pioneer History

Published by the Sons of Utah Pioneers

PIONEER

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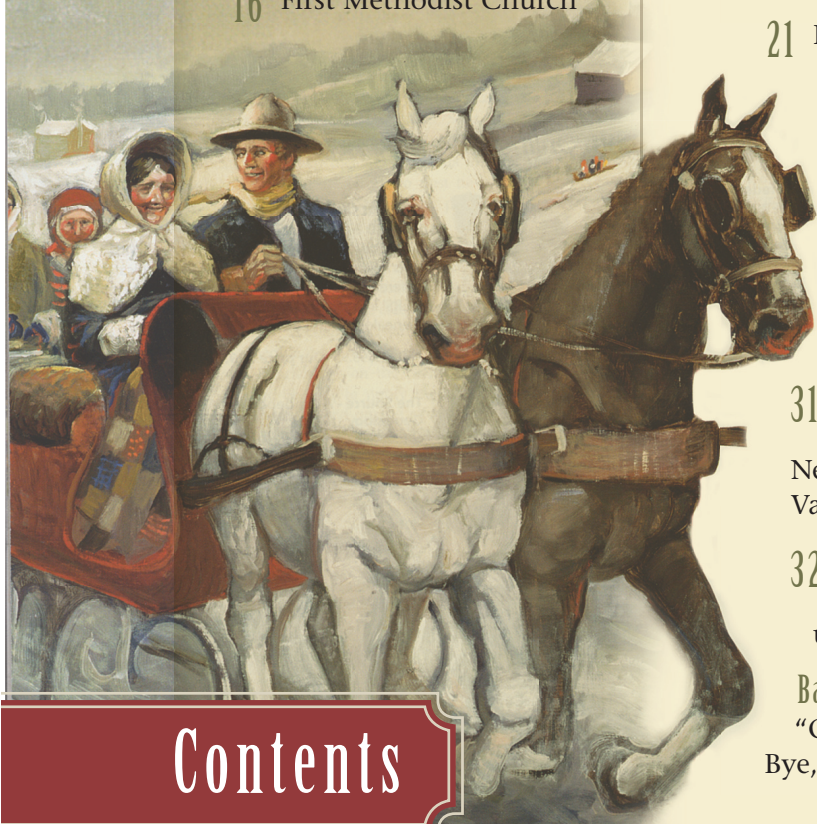
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Cover: Brigham Young and Others on Ensign Peak, © by VaLoy Eaton. See also pp. 18-19 this issue.

President's Message

BY RICHARD O. CHRISTIANSEN



I focus my thoughts and feelings this issue on the magnificent and dynamic

"This Is the Place" monument. My interest and attraction to this great monument is mainly because of my maternal grandfather, Joseph Ogden. When I was 15, my parents, sister, and I were with my 88-year-old grandfather at the dedication of the monument on July 24, 1947.

Joseph Ogden, my mother's father, emigrated from Denmark to Utah in 1868 with his family of seven children—Joseph, the youngest, at 9 years old.

There was a great amount of excitement in 1947 because it was the centennial year of the pioneers' arrival in the Salt Lake Valley. Grandfather Joseph Ogden was especially excited because as one of the original pioneers he had been invited as one of the special guests at the festivities.

The special guests were transported to Salt Lake City and given a ride in a small aircraft so they could enjoy the experience of seeing how the desert was truly blossoming as a rose. Programs, dinners, and other special events filled the "Days of '47" banner 100-year celebration of the great migration. Grandpa Joseph lived it! He was a vigorous and active man, of slight build, and enjoyed every event and

moment of those few days of celebration. As a family, we shared with him his precious experiences as a verifiable pioneer.

I remember that day of the dedication of the monument, July 24, 1947, seeing dozens of acres literally covered by thousands of parked cars. I remember being close enough to the monument during the actual dedication to see the facial features of those who participated, namely, the prophet and President, George Albert Smith, and the two counselors in the First Presidency: J. Reuben Clark and David O. McKay.

Seeing all three of them standing together on the dedicatory platform, was a thrilling sight, even to a 15-year-old who had been taught to love and respect the Brethren. I remember the dry, open spaces on the slightly elevated foothill area and especially the majesty of the monument. Over the next months and years, many final preparations brought about this singularly majestic "This Is the Place" monument.

Today it stands before multitudes magnifying in its majesty the strength, determination,

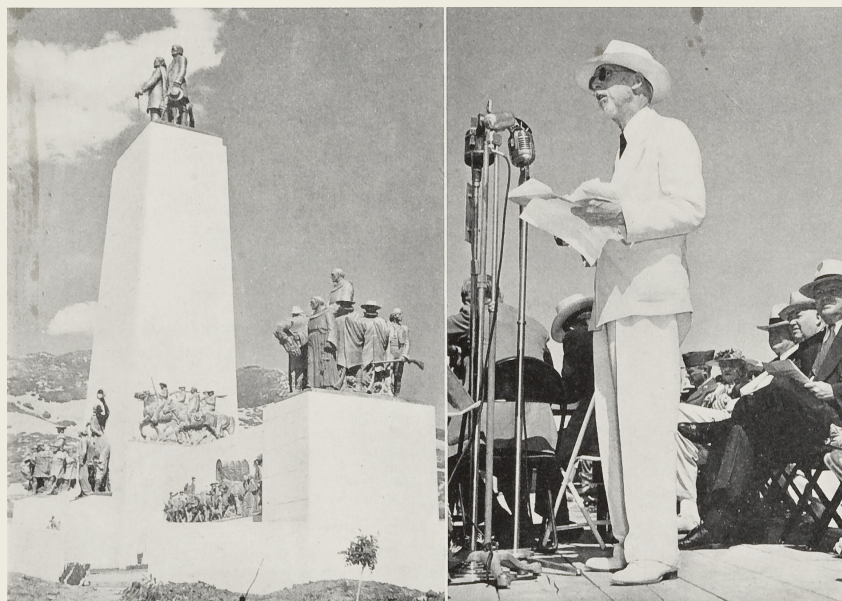
and devotion of thousands of visitors at the site, attesting to the world of the grandeur and majesty of the "Place" in the top of the mountains where people of the world come to see, to feel, and to gain a sense of greatness and belonging.

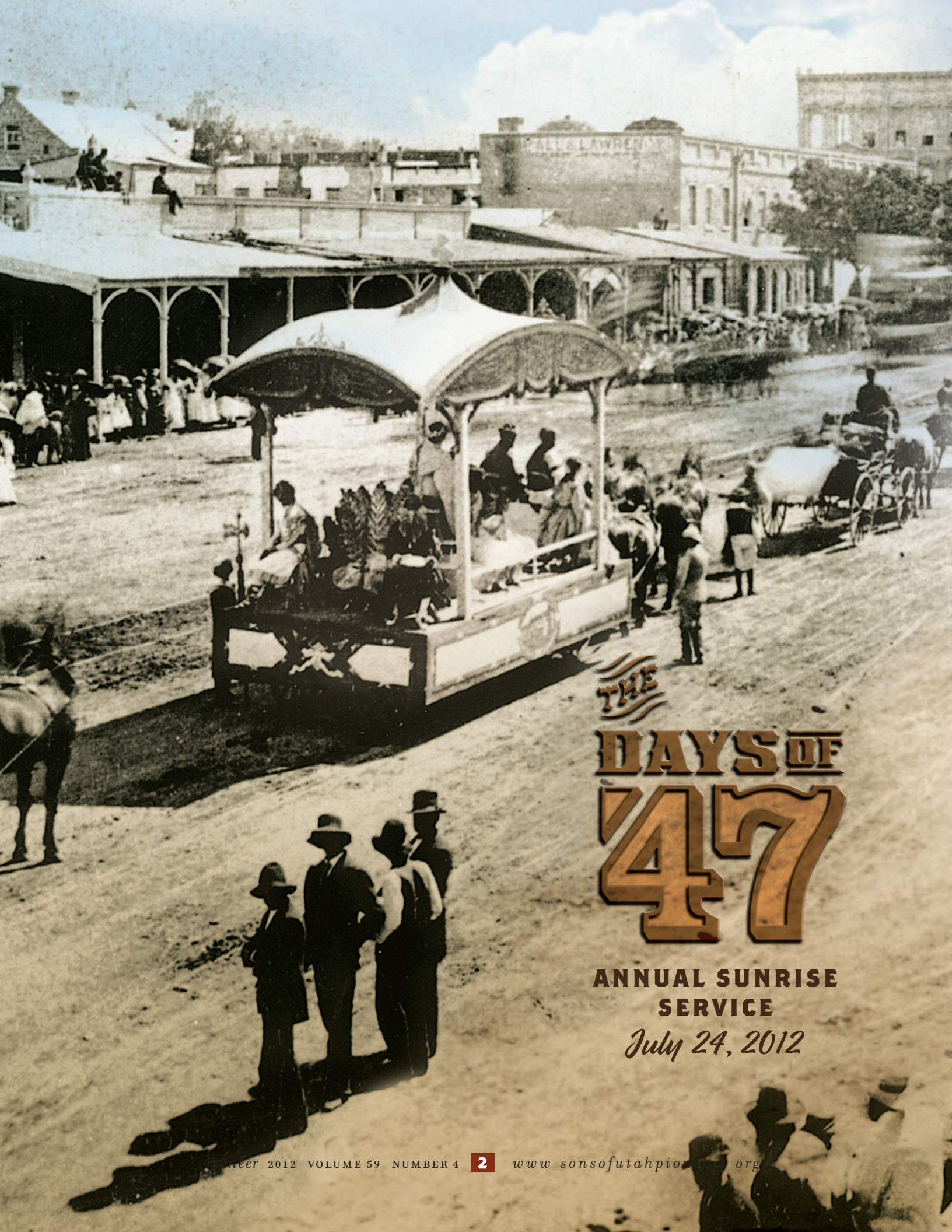
Thank you, dear readers, for the choice experience I have had writing my thoughts and dreams in the "president's message" for a magazine which has readership numbered in the thousands. Thank you for your support and help along the way.

May you all be blessed even to the extent of your earnest desires.

My sincere thanks to all of you, especially to the membership of our National Society of the Sons of Utah Pioneers. ▣

Below: LDS President George Albert Smith speaking at the dedication of This Is the Place monument, July 24, 1947.





THE
DAYS OF
47

ANNUAL SUNRISE
SERVICE

July 24, 2012

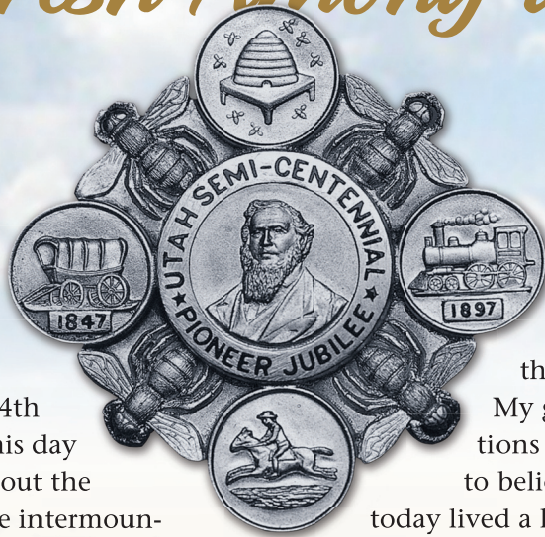
KEEP THEIR MEMORIES *Fresh Among Us*

BY ELDER STEVEN E.
SNOW *LDS Church Historian*

Our gathering this morning brings to mind the many July 24th programs which will be held this day in many communities throughout the Church, particularly here in the intermountain west. Once again special musical numbers will be performed and speakers will remember the legacy of those pioneers called to settle the small towns and outposts throughout the west. It is only fitting we do this.

My early memories of these celebrations come from Southern Utah, where I grew up. In the Tabernacle in St. George, the cultural hall in Washington City, and the pioneer chapel in Pine Valley, those wonderful stories of our forefathers would be repeated each year. It was a way to connect to our past and reminded us of who we were and what was expected of us. Being a great grandson of Erastus Snow, James G. Bleak, and Archibald Gardner, there was a virtual storehouse of stories of strength and faith my parents and grandparents routinely shared with us to remind us we come from strong ancestors who believed and sacrificed for the gospel.

It was not so long ago pioneers themselves would be recognized during these celebrations. Old and gray, they would stand to be honored or would be afforded special reserved seating in order to be recognized. They are no longer with us and have not been for many years. Their memory, however, is kept alive through programs like this and through the work of many organizations such as the Sons of



Utah Pioneers, the local chapter of which sponsors this sunrise service.

My generation, and the generations which follow me, are inclined to believe the pioneers we honor today lived a long, long time ago. Today it seems to us their dedicated, courageous acts have become legendary, almost mythical as we think back over the many years which have transpired since they first arrived. Was it so long ago? Has it been too long and the lessons once taught are no longer relevant to today's generations?

It is true we certainly live in a different world than existed in 1847 when the vanguard company of pioneers entered this valley. No recorded time in history has experienced the technological changes we have witnessed in the intervening 165 years. If our pioneer ancestors were suddenly to find themselves in today's world, they would find it a very foreign place. My hunch is, however, they would think long and hard before trading their world for ours. They might prefer to tame the frontier than deal with the vexing challenges of today's world.

In spite of the fact many years have passed, we need to be reminded it really was not so long ago. Generations overlap in an interesting way. When I was growing up, our local newspaper, the *Washington County News*, would often run a photo of a local family representing four generations. There would be great-grandmother, grandmother, mother, and the new baby on mother's lap. On a

rare occasion, great-great-grandmother would be in the photo. Now, if you add up the cumulative life spans of those represented in these family photos, you are soon talking centuries, not decades.

As a very young boy, I remember sitting in the workshop of my great-grandfather, James Hamilton Gardner. In his last years he enjoyed making canes and I was an eager observer of his handiwork. My mother would tell me one moment we would be best friends and the next moment we would be arguing like children. It was sometime later I learned great-grandpa was the son of Archibald Gardner, who joined the Church in 1845, came west, built numerous

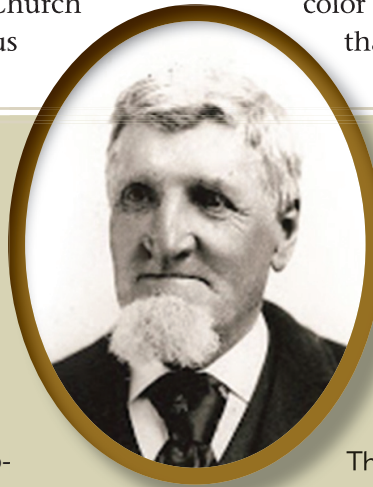
mills, and helped settle West Jordan, Utah, and Star Valley, Wyoming. He had numerous wives and many children, including my great-grandfather. Now I understand polygamy makes this scenario much more possible, nevertheless, when I made this connection I realized the world of our pioneer ancestors is much more closely connected with ours than I had previously understood.

Recently I was preparing a presentation on the Hole-in-the-Rock Expedition, which settled Southeastern Utah in 1879–80. Glenn Rowe from the Church History Department furnished me some old color film footage of survivors of the expedition that was shot in Bluff, Utah, in 1940. Those

Archibald Gardner

, born in Kilsythe, Scotland, in 1814, would go on to become one of the most influential and successful settlers of Utah and the west. After immigrating to Canada in the 1840s, Gardner and other members of his family were baptized into the Church and quickly came to the United States to join with the Saints.

Archibald Gardner was among the first pioneers in Utah in 1847. As an experienced businessman, millwright, and engineer, he had a long history of owning and operating gristmills, built in those days without nails, being entirely constructed of wood instead. In fact, Gardner built his first flour mill at age 17. His expertise soon blessed the commerce and industry of the Saints



in Utah. He and his brothers built their first mill near Warm Springs in 1847. However, the water volume soon proved to be insufficient, so they moved the machinery to Mill Creek. It operated there for a few years before the water supply dried up and the mill was moved to the west side of the Jordan River.

This mill thrived, and it soon became the hub for the establishment of other industries in the vicinity, such as blacksmith shops, logging operations, woolen mills, a tannery, several stores, and more. A larger mill would be erected on the site in 1877, and that restored mill can now be seen by Archibald's Restaurant at Gardner Village in West Jordan.

Gardner's business ventures grew far beyond his original mill. In his lifetime he would go on to build 35 mills as well as pursuing successful endeavors in mining and land development. He served in the Utah Territorial Legislature from 1878–1882.

In addition to his contributions to business and commerce, Archibald Gardner was a great servant to his Church and family. He served as bishop of his ward for 32 years, caring for the members as he did his 11 wives and 48 children. His legacy lives on through over 10,000 descendants living today. ▣

Sources: "Gardner Mill and the Birth of Salt Lake Valley's West Side," by Becky Bartholomew, History Blazer, November 1995, as found May 2, 2007, on "Utah History to Go" section of utah.gov

"Archibald Gardner," gardnervillage.com



Photo courtesy Utah State Historical Society.

old-timers, no longer the children and teenagers of pioneer days, were dancing and reminiscing during a reunion at the old Bluff school house. I was born just a few years later, and it occurred to me my lifetime had overlapped some of those who had made that perilous journey so many years before. Their accomplishments suddenly did not seem so much in the distant past as I had imagined.

Things do change, but the lessons of the past remain the same and are as applicable today as they were to earlier generations. By failing to learn our past, we risk losing a legacy of sacrifice and devotion which will ultimately accrue to our own detriment.

We who have grown up in these valleys of the west take justifiable pride in our ties to our pioneer ancestors. We often define ourselves by how many “greats” appear before the words “granddaughter” or “grandson” when referring to our famous pioneer forbearer. We even might be careful to point out we descend from “the first wife.” Sixty-five years ago President J. Reuben Clark reminded us there are no special privileges associated with our pioneer heritage. In one of his classic conference talks, entitled “The Last Wagon,” he said from this pulpit: “In living our lives let us never forget that the deeds of our fathers and mothers are theirs, not ours; that their works cannot be counted to our glory; that we can claim no excellence and no place because of what they did, that we must rise by our own labor, and labor failing, we shall fall. We may claim no honor, no reward, no respect, nor special position or recognition, no credit because of what our fathers were or what they wrought. We stand upon our own feet in our own shoes. There is no aristocracy of birth in this Church; it belongs equally to the highest and the lowliest; for as Peter said to Cornelius, the Roman centurion, seeking him: ‘Of a truth I perceive God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him’” (Acts 10:34–35) (President J. Reuben Clark, general conference, October 5, 1947).

I have learned one need not be a direct descendant of pioneers to understand and appreciate

their legacy. This was driven home to me years ago during a Sunday School lesson about the pioneers in Soweto, South Africa. I was confident no one in the room had retraced the Mormon Trail or had ancestors who lived in Nauvoo. I did know, however, they appreciated the familiar telling of the westward trek. They understood persecution and the desire to find peace in a new home. They took inspiration from the travails and suffering of the pioneers. With seemingly no apparent point of reference or connection other than their membership in the same Church, this story became their story. Our pioneers became their pioneers, and the lessons of faith, devotion, obedience, suffering, and triumph were received by them just as they are by the literal descendants of those who settled this land.

To me that is very reassuring. Because when you think of how this Church has changed since the centennial of the arrival of the Saints in this valley, it is important to take a more international perspective.

The Church of Jesus Christ of Latter-day Saints has seen dramatic growth throughout the world. Shortly after David O. McKay became President of the Church there were nine LDS temples. When my wife Phyllis and I were married in 1971 there were thirteen temples. Our goal as a young married couple was to visit every temple in the Church. Well, President Hinckley and President Monson have ruined all of that. There are now 138 operating temples in the Church, with many more under construction or in the planning stages. There will soon be 16 temples in Utah alone. Temples are just one measure of the growth of the Church around the world.

In 1955 there were 224 stakes in the entire Church. The Utah South Area alone now has 225. Soon there will be 3,000 stakes around the world.

In 1955 the membership of the Church was just under 1.5 million. Today membership exceeds 14.5 million.

In 1955 the Church was primarily a Western U.S. or intermountain church. July 24th celebrations were primarily held in Utah, Idaho, and Arizona, areas where the Mormon pioneers first colonized under the leadership of Brigham Young. Today the Church is much more international

in nature. No longer is Church history just being made in the towns and cities of the American West. Today's pioneers are in Manila, Moscow, and Monrovia and countless other cities and villages around the world. In much of Africa the Church is still figuratively in Kirtland or Nauvoo when you consider how new the membership is in these developing areas. The history of these modern day pioneers is equally inspiring to their people and to us. Think what it would be like to interview someone who lived in Nauvoo. Well that is happening today around the world as our Area Church History Advisors interview these early converts to the Church. Their history is being collected, preserved, and shared in the countries where it originated.

Many of these recorded experiences are very faith promoting. For example, in 2009 in Papua, New Guinea, 102 members traveled by canoe for five days down the Fly River to attend a District Conference in Daru. A year later, 466 members made the same journey in 35 canoes. That year 1,743 attended the conference, where 52 men were sustained to receive the priesthood. One of the travelers who came down the river was on crutches. When asked what happened, he replied, "Oh, a crocodile got me, but I fought it off!"

Another inspiring story comes from a country on the western coast of Africa. Mozambique was a former Portuguese colony that fought for its independence, which was won in 1974. Years of civil war followed. Chico Mapenda was sent to Eastern Germany to receive an education and to learn guerilla warfare. Ironically, he found the Church in a communist country and converted. Upon returning to Mozambique he began to share the gospel with family and friends. His brother Gimo, who was a minister of a Protestant congregation, converted and brought many of his flock with him into the Church. At one time the Mapenda brothers were teaching over 1,000 investigators. Branches of unbaptized Latter-day Saints began meeting through much of the country. Today the Church is firmly established in Mozambique in part due to the faith and perseverance of the Mapenda brothers.

An example of simple faith and obedience comes from Western Africa. A group of newly

converted members were being taught the law of the fast and how important it is to forego two meals and give an equivalent amount of money to sustain the poor. One woman sitting in the back raised her hand and asked, "We only eat one meal a day. That is all we can afford. Should we eat on Thursday and not eat again until Sunday so we have fasted two consecutive meals?"

The beginnings of the Church in Mexico and other Latin American countries are tied to a Spanish military officer stationed far from home. In 1874 Meliton Trejo was stationed in the Philippines. He had a dream he should go to Utah (he was not a member of the Church). He later traveled to Utah, was baptized, and was able to help in a significant way with the first translation of the Book of Mormon into Spanish. Before he arrived, President Young had assigned two brethren to begin translating the Book of Mormon. They were not Spanish speakers and could never have accomplished the work without the providential arrival of Meliton Trejo, who later served missions to Mexico and assisted with many early Church publications in Spanish.

Such stories resonate with local members of the countries where they occur. The retelling of such experiences teaches the same lessons we are taught from the lives and examples of our own early pioneers.

We are grateful for the resources that have been made available to maintain a small team here at headquarters to assist the local Church History Advisors around the world as they go about collecting, preserving, and sharing the unique history from their own people.

The recording of such experiences will bless generations to follow. They will understand that those who went before, those who did seemingly impossible things, were like them. The youth of today and those who follow will know they can do hard things as well. It might not mean trekking across the plains or taking a five-day trip in a canoe to a district conference, but because of these strong, righteous examples, our youth will know they too can make difficult journeys. The figurative handcart they pull will be lighter because of

Hole-in-the-Rock

See Pioneer, Vol. 51, no. 4, 2004

In 1879, John Taylor asked Silas Smith to organize an expedition to the southeastern part of Utah to find out if colonies were feasible. After multiple scouting trips, Silas Smith and his exploring party eventually chose a path that would take them along the terrain beneath the Straight Cliffs of the Kaiparowits Plateau. To their surprise, this led them to the 1,200-foot sandstone cliffs that surround Glen Canyon, and they needed a way to cross to the eastern rim. They found an area that they would then name Hole-in-the-Rock, a narrow, steep, and rocky crevice that led to the Colorado River below. Across the river was Cottonwood Canyon, a promising route to finding a suitable place for a settlement on the other side.

The party worked for months to prepare the road, using blasting powder to widen the upper section and hand chisels to carve anchor points directly into the sandstone. On January 26, 1880, the expedition began their descent to the river. Men drove the wagons down, while the women and children walked, crawled, and slid down the road behind the wagons. By the end of the first day, 26 wagons had made the trip to the bottom. In the following days, another 57 wagons were carefully lowered and then driven to the beaches several hundred yards away. After the wagons were down, about 1,800 head of cattle, horses, and mules had to be moved down the chute and across the freezing river.

The journey on the east side of the river proved to be just as difficult as that of the west, but the expedition pushed through and eventually founded the community of Bluff in southeastern Utah. Hole-in-the-Rock would continue to serve as a supply road for another year before being replaced with an easier route to the north.

One of the miracles of the trek had been that not one person had perished, even adding two new babies along the way. They had blazed a trail through 290 miles of the roughest, most difficult unexplored country in North America. They had built over 200 miles of new roads. They had done what no one else had ever achieved, and it had required all that they could give. A friendly Indian ran from Bluff to Montezuma, 15 miles away, and reported the arrival of the Saints: "Many white men and their squaws have come on the banks of the San Juan. They sit down, heap tired, horses no pull. All the time the white men sit down." ▼



Hole-in-the-Rock by Farrell R. Collett, courtesy Daughters of Utah Pioneers.

those who have led the way and demonstrated that through faith and courage the impossible can become possible.

On this beautiful July morning, we are thinking particularly of the faithful pioneer souls who entered this valley 165 years ago today. We celebrate their safe arrival, and we honor the countless souls who followed them and put down stakes in this great place. Utah now has a rich and diverse history. Those early pioneers joined Native Americans, and they were followed by merchants and bankers, Eastern European miners, the military, and

later defense contractors and employees. Modern day immigrants and refugees enrich our lives with the diversity they bring to our community.

But this morning we celebrate the pioneers. Their story continues to awe and inspire us. Again I quote President J. Reuben Clark, who spoke these words on the 100-year anniversary of their arrival:

"So to these humble but great souls, our fathers and mothers, the tools of the Lord, who have, for this great people, hewed the stones and laid the foundations of God's kingdom,

Celebrating Pioneer Day in 1947

from *Deseret News*, July 20, 2009

In 1947, Utahns celebrated Pioneer Day all year long.

The 100th anniversary of the arrival of the Mormon pioneers in the Great Salt Lake Valley was a year of pageantry, dedication, and entertainment, all uniquely Utahn.

Several of the events that year recalled the journey of the pioneers from Winter Quarters, near Omaha, Nebraska, to what was to become Salt Lake City. That included the flight of a jet christened "Mormon Trail Blazer."

"The speedy Army plane will be piloted by a member of the Church of Jesus Christ of Latter-day Saints. The landing at Hill Field will be broadcast . . . to show 100 years of transportation improvements," wrote an unidentified reporter.

The trek mentioned in the story was an attention-getter all the way from Omaha to Utah.

Some 72 automobiles were fitted

with frames and covered with white cloth to look like covered wagons. The cars lined up to re-create the pioneer trek, drawing national attention during the several days it took for the "wagons" to travel from Nauvoo, Illinois, to Salt Lake City.

Elder Spencer W. Kimball, then of the Quorum of the Twelve Apostles, traveled with the caravan.

Photos of the parade record an impressive sight, as the wagons lined up three-deep along the parade route.

Theatrical entertainment was also an important part of the celebration. A presentation of "Promised Valley," featuring Broadway musical stars Alfred Drake and Jet MacDonald, along with a cast of 150, was performed at the University of Utah Stadium Bowl.

A pageant, "The Message of the Ages," which had been written and performed in 1930 for the



centennial of the organization of the LDS Church, was dusted off and beefed up for performances in the Salt Lake Tabernacle May 5 through June 6. Some 600 people took on a total of 900 parts for the pageant.

"For those who enjoy the dramatic, the spiritual and the majestic, the Centennial year will scarce be complete unless they see this great pageant," reads an unsigned story in the April 29, 1947, *Deseret News*.

Then, as now, the July 24 parade was the highlight of the celebration. In 1947, two parades were held, one on July 23 at 8:30 a.m. and one on July 24 at 6 p.m.

It was the party of the century.

See also *Pioneer*, Vol. 55, no. 1, 2008, 19–22. 📖



solid as the granite mountains from which they carved the rocks for their temple, to these humble souls, great in faith, great in work, great in righteous living, great in fashioning our priceless heritage, I humbly render my love, my respect, my reverent homage. God keep their memories ever fresh among us, their children, to help meet our duties even as they met theirs, that God's work may grow and prosper till the restored gospel of Jesus Christ rules all nations and all peoples, till peace, Christ's peace, shall fill the whole earth, till righteousness

shall cover the earth even as the waters cover the mighty deep. Let us here and now dedicate all that we have and all that we are to this divine work. May God help us do so" (President J. Reuben Clark, general conference, October 5, 1947).

I close by echoing the words of President Clark. Let us not forget those who have done so much for us. Honor them by living lives worthy of their memory. Lives which will, like theirs, inspire the generations to come. This is my prayer in the name of Jesus Christ, amen. ▣



MODERN MORMON MIGRATION

1947, a little band of gallant Mormon pioneers crossed America's great plains and in the desert wilderness of the Rocky Mountains established a new settlement beside the Great Salt Lake.

That was the beginning of a great exodus. Some pioneer members of the Church of Jesus Christ of Latter Day Saints followed the original company into the sage-shawled mountains. About 6,000 died on the way. Some of those who completed the long journey traveled by ox team, others rode horseback. Many walked, often with babes in arms. Thousands pushed and pulled hand carts, containing all their belongings.

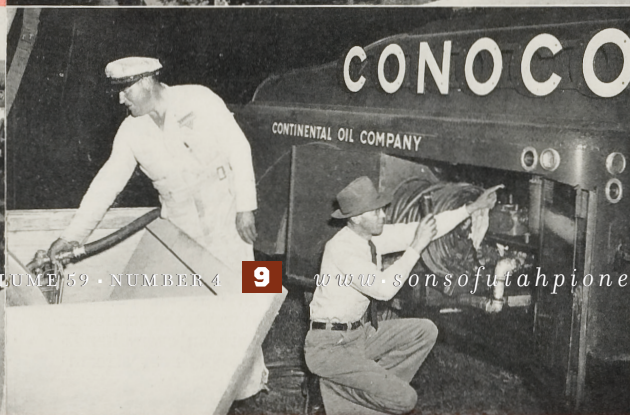
This year, a hundred years later, the Sons of Utah Pioneers reenacted this dramatic hegira . . . 143 men, three women, and two boys, the same personnel as made up Brigham Young's first company . . . recently made the trip from Nauvoo, Missouri, to Salt Lake City, Utah. Dressed in pioneer clothes, the Centennial group traveled in cars with covered wagon tops and simulated oxen, arriving in Salt Lake City a hundred years to the day after Brigham Young made his famous pronouncement, "This Is the Place."

Conoco Touraides were issued to the group, and the caravan stopped at Conoco Mileage Merchants' stations. The spectacle of powerful automobiles, hidden under flimsy wagon tops, being fueled and lubricated with Conoco Products, dramatically illustrated the advances made by the Mormons in a century. Continental Oil Company was happy to provide this modern service to the caravan during the pilgrimage.



Each night the Centennial group encamped at one of the historic stopping points along the route of the original trek. Here the caravan is set up for the night at Independence Rock, Wyo. Photograph was made from the highest point on the end of the rock where the leaders offered solemn prayers a century earlier

Townpeople all along the route welcomed the caravan. At Grand Island, Neb., were, left to right, H. B. Scott, A. Eversoll, J. Beulow, L. Bell, L. Scott, and Conoco Agent G. Stewart



On the Banks *of a* Beautiful Stream

BY W. RANDALL DIXON

LDS Church Historical Department

At noon on July 23, 1853, a few members of the 1847 pioneer company gathered in the Fourteenth Ward schoolhouse in Salt Lake City. After spending the afternoon recounting the events of that July day six years earlier, they joined with Captain Dominico Ballo's band and marched in procession to the sites of the first encampment, the first "ground-breaking" or plowing and the first irrigation ditch before returning to the schoolhouse for dancing.¹

The sites of the founding events of 1847 were important to the pioneers. Over time, however, the location of one of the sites—the pioneer campground of July 23, 1847, which marked the end of the Mormon Trail—became the subject of controversy. As early as 1890, while many original pioneers were still alive, the *Salt Lake Herald* noted, "It has been a source of conjecture and discussion as to what precise spot in the present city site the pioneers made their first stopping place."²

Perhaps this "discussion" was prompted by the 1887 publication of Andrew Jenson's story of the encampment in his periodical, *The Historical Record*. After describing the visit of Orson Pratt and Erastus Snow to the Salt Lake Valley on July 21, he wrote: "The day following the main body of the Pioneers entered the valley, and encamped two or three miles south of the city, moving the camps northward and camping on the spot now known as Washington, or the Eighth Ward, Square, on the 23rd."³



Prayer and Dedication of the Salt Lake Valley—Orson Pratt, by Valoy Eaton.

This he repeated in other publications throughout his long career. Many writers accepted his interpretation, and it became the prevailing opinion. In the Pioneer Centennial year of 1947, the Daughters of Utah Pioneers placed a marker on Washington Square (the location of the current Salt Lake City and County Building) to commemorate the camp.

A close examination of the evidence, however, leads to a different conclusion about its location. Accounts left by members of the pioneer company provide enough details to determine where it was.



William Clayton described the establishment of the camp in his journal. His entry for July 23 stated, “We traveled two miles and then formed our encampment on the banks of the creek in an oblong circle.”⁴ Thomas Bullock’s journal adds the fact that the camp was made near “. . . a small grove of cottonwood trees on the banks of a beautiful stream.”⁵

In an 1880 Pioneer Day speech, Erastus Snow put the campsite into the context of the modern city that had grown up around it. He recounted, “. . . On the 23rd we made our camp on City Creek, below Emigration Street . . . on the old

channel of the creek . . . It was on the south branch of the creek we formed our camp.”⁶ Three important landmarks mentioned in these accounts—City Creek’s south branch, a cottonwood grove and Emigration Street—allow us to ascertain the actual location of the first campsite.

City Creek originally divided near the temple block, with one fork running south in a meandering course between Main and State streets. At Third South Street (known in pioneer days as Emigration Street), it crossed at mid-block near the cottonwood grove, described by pioneer John R. Young as “seven wind-swept, scraggy cottonwood



Revere House
Hotel

200 SOUTH

Daniel Spencer
home

Future site of the
Methodist Church:
33 East Third South

300 SOUTH



MAIN STREET



trees." When Third South Street was laid out, a bridge was built over the creek.⁷

The camp's proximity to City Creek and to Third South Street is also mentioned by two other 1847 pioneers. John Brown reminisced that "on the 23 we moved north . . . and camped on the south side of City Creek (a little south of what is now called Emigration Street)."⁸ Andrew P. Shumway left a similar account: "We pitched our tents . . . on what is now known as City Creek and just below where Emigration Street crosses the creek."⁹

Other supporting evidence for this interpretation concerns the proximity of the residence of Daniel Spencer and of the old Methodist Church to the former campsite. The Spencer residence was located at the northwest corner of Third South and State streets. West of the residence at mid-block is where the Methodist Church was located. Jesse C. Little later recalled: "We made our first encampment near where Daniel Spencer's residence was."¹⁰ An 1890 biography of Harriet Page Wheeler Young, one of the three women in the pioneer company, described the first campsite as "running southward near the spot where the Methodist Church now stands."¹¹

Left: Salt Lake City Model on display at the Church History Museum. For more information, see "Salt Lake City, 1870," Pioneer, vol. 58, no. 3, 2011.

It has long been known that the first plowing in the Salt Lake Valley occurred at the northeast corner of State and Third South streets. Since 1931, a handsome bronze plaque placed by the Daughters of the American Revolution has memorialized that event. The relationship of this site to that of the campground is established by William Clayton's diary. In his entry for July 23, he wrote, "The brethren immediately rigged three plows and went to plowing a little northeast of the camp."¹²

These sources thus document the location of the camp on the eastern part of the city block laying between Main and State and Third and Fourth South streets (block 52 of Plat A), northwest of Washington Square.

There are several reasons why the location of the first campsite became misidentified. Early on, various identifying landmarks near the site were altered. In 1853, City Creek's south branch disappeared entirely with the consolidation of both branches of the stream down the middle of North Temple Street. The landmark cottonwood grove adjacent to the camp soon merged into the general landscape of the city. Daniel Spencer's house did not survive beyond 1891, and the Methodist Church was demolished in 1905.¹³

The longest-lasting landmark, located a block south and east of the campsite, was the Eighth Ward Square, or Washington Square, as it was later renamed. When the city was first surveyed, that block was reserved for public use because of the springs located there. Beginning in 1860, the square was used as the campground for incoming emigrant trains. This later usage probably led some to assume that the campsite of the original pioneers had also been there. With the passage of time and the disappearance of other landmarks in the area, Washington Square and the City and County Building became the reference point for describing the location of the original pioneer campground.

Perhaps [pioneer celebrations] of the arrival of Brigham Young and the pioneers [are] an appropriate time to recognize the actual site of the end of the Pioneer Trail—on the banks of City Creek by a grove of cottonwood trees. 📍



Daniel Spencer's home (pictured above), on the northwest corner of 3rd South and State Street, was replaced by the Brooks Arcade complex in 1879 (below).

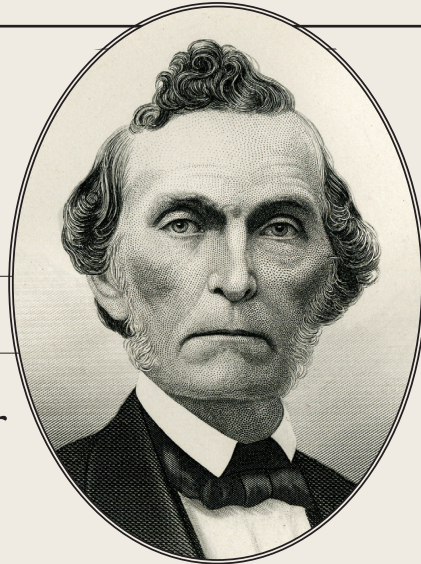


In 1864 the first Jewish family to settle in pioneer Utah was that of Isabella (Fanny) and Julius Brooks. As the family settled into the community, Fanny decided to establish a boarding house. Julius expanded the dining room to seat up to 40 people at a time. Encouraged by the success of the boarding house, Fanny decided to open a millinery shop. Julius purchased the merchandise for the store, and Fanny managed the accounts and ran the store. The Brookses did well with the millinery business. By the end of the second year the family had earned \$40,000 from the shop. In 1879 Julius constructed an elegant European-style shopping mall called the Brooks Arcade. Julius and Fanny spent most of their later years traveling in Europe and visiting relatives and friends. In 1885 Julius died in San Remo, Italy. Fanny continued to run her millinery shop in Salt Lake City until her death in Wiesbaden, Germany, on August 21, 1901. Both Julius and Fanny Brooks are buried in the Jewish section of the Salt Lake City Cemetery. (Excerpts from History Blazer, June 1995 by Yvette D. Ison; see also "The Jewish Community," Pioneer, Vol. 55, no. 2, 2008, pg. 23.) Photos courtesy Utah State Historical Society.

1849–1853
and
1856–1868

THIRD STAKE PRESIDENT

Daniel Spencer



Daniel Spencer was the third president of Salt Lake Stake, serving from Feb. 13, 1849, to April 1853, and Oct. 4, 1856, to Dec. 8, 1868. His counselors were David Fullmer and Willard Snow during his first term, and David Fullmer and Thomas Rhodes, then George B. Wallace, then John W. Young during the second.

Son of Daniel and Chloe Wilson Spencer, Daniel Spencer was born July 20, 1794, at West Stockbridge, Massachusetts. Daniel became a well-respected businessman, establishing a mercantile house in Savannah, Georgia, and other southern enterprises and returning to set up a mercantile house in West Stockbridge. He paid for the education of his brother Orson, who by nature was well suited to educational pursuits and who became the first chancellor of the University of Deseret, the forerunner of the University of Utah. Daniel married Sophronia Pomeroy.

When a Mormon missionary came to West Stockbridge, Daniel Spencer allowed him to stay in the Spencer home. After diligent study, Daniel joined the Church and brought many of his respected friends with him; a branch was established over which he presided. In 1841 he joined the Saints in Nauvoo and was called on a mission to Canada and then a mission to the Indians. He was voted mayor in Nauvoo and made a bishop over a ward in Winter Quarters. He was captain over two companies immigrating to the Great Salt Lake Valley, following the pioneer vanguard, and was the

first to arrive after the initial wagon train, arriving Oct. 2, 1847.

From 1847 to 1849, David Spencer served on the Salt Lake State High Council. On Feb. 13, 1849, he was ordained president of the Salt Lake Stake and served in that capacity until his death in 1868, except for a two-and-a-half year mission to England, where he served as first counselor to Franklin D. Richards. On Feb. 14, 1849, Salt Lake Stake was divided into 19 wards. During Spencer's first term as stake president, 27 wards were established and 46 bishops were called. During his second term, 6 wards were created and 27 bishops called. This totaled 33 wards and 73 bishops called during his tenure.

Under Daniel Spencer, the Salt Lake Stake presidency directed much of the early building in Salt Lake City after the Saints expanded from the Old Fort in 1849. They planned and built many streets, including Parley's Road. Spencer also served in the territorial legislature.

The biggest challenge to the Church during Daniel Spencer's tenure as stake president was the Utah War in 1857. The city had to be evacuated, and this took detailed planning and execution, but the "Move South" was handled in good order.

Daniel Spencer died Dec. 8, 1868, at age 74. He practiced polygamy and had eight wives and a large, devoted posterity. (*See the special issue on the 160th Anniversary of the Salt Lake Stake in Pioneer, Vol. 54, no. 3, 2007.*) ■

From Pioneer, Summer, 1997, 11–13.

1 “Historian’s Office Journal,” 23 July 1853, Historical Department, Archives Division, The Church of Jesus Christ of Latter-day Saints. Hereafter referred to as Church Archives.

2 *Christmas Herald*, December 1890, 3.

3 “Salt Lake County,” *The Historical Record*, December 1887, 304.

4 William Clayton Journal (Salt Lake City, 1921), 312.

5 Thomas Bullock Journal, 23 July 1847, Church Archives.

6 *The Utah Pioneers* (Deseret News Printing and Publishing Establishment, Salt Lake City: 1880), 46.

7 “Reminiscences of John R. Young,” *Utah Historical Quarterly* (July 1930): 83.

8 John Brown, “Reminiscences and Journals,” Vol. 1:70, Church Archives.

9 Andrew P. Shumway, “Reminiscences 1869,” 9, Church Archives.

10 Jesse C. Little, “Letter,” 15 April 1890, Church Archives.

11 “Pioneer Women of Utah,” *Contributor*, September 1890, 405.

12 William Clayton Journal, 313.

13 Randall Dixon, “Forgotten Living Landmarks of Early Salt Lake City,” *Pioneer* (Spring 1995): 22. See also “Brooks Arcade,” *Salt Lake Tribune*, 3 March 1891, 6 (the Daniel Spencer house was replaced by the Brooks Arcade complex in 1889). For information on the Methodist Church, see “Left with Sadness,” *The Deseret News*, 18 September 1905.

First Methodist Church

from “Our History,” *First United Methodist Church’s official website*

One of the oldest Protestant congregations in Utah, First United Methodist Church first officially met in Salt Lake City on May 22, 1870. The Reverend Lewis Hartsough was the first Methodist missionary to arrive in the Salt Lake Valley in December of 1869. Considered the “Father of Methodism in Utah,” Rev. Hartsough preached his first sermon in an adobe building located at 21 West 300 South, known as Independence Hall, in December 1869.

In the spring of 1870, Rev. Hartsough returned to the East for the purpose of obtaining men and money for the Mission in Utah. He secured the services of the Reverend Gustavus M. Peirce from the Central New York Conference, who returned with him to

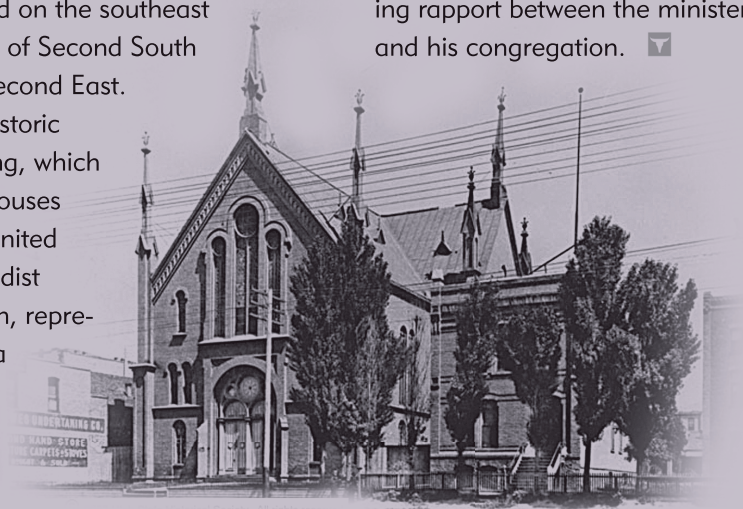
become the founding pastor of First Methodist Episcopal Church of Salt Lake City.

In 1871, a site was secured at 33 East Third South, and the congregation’s first permanent church home was built. The original First Methodist Episcopal Church served an ever-changing congregation from 1871 until 1906 under 20 different pastors.

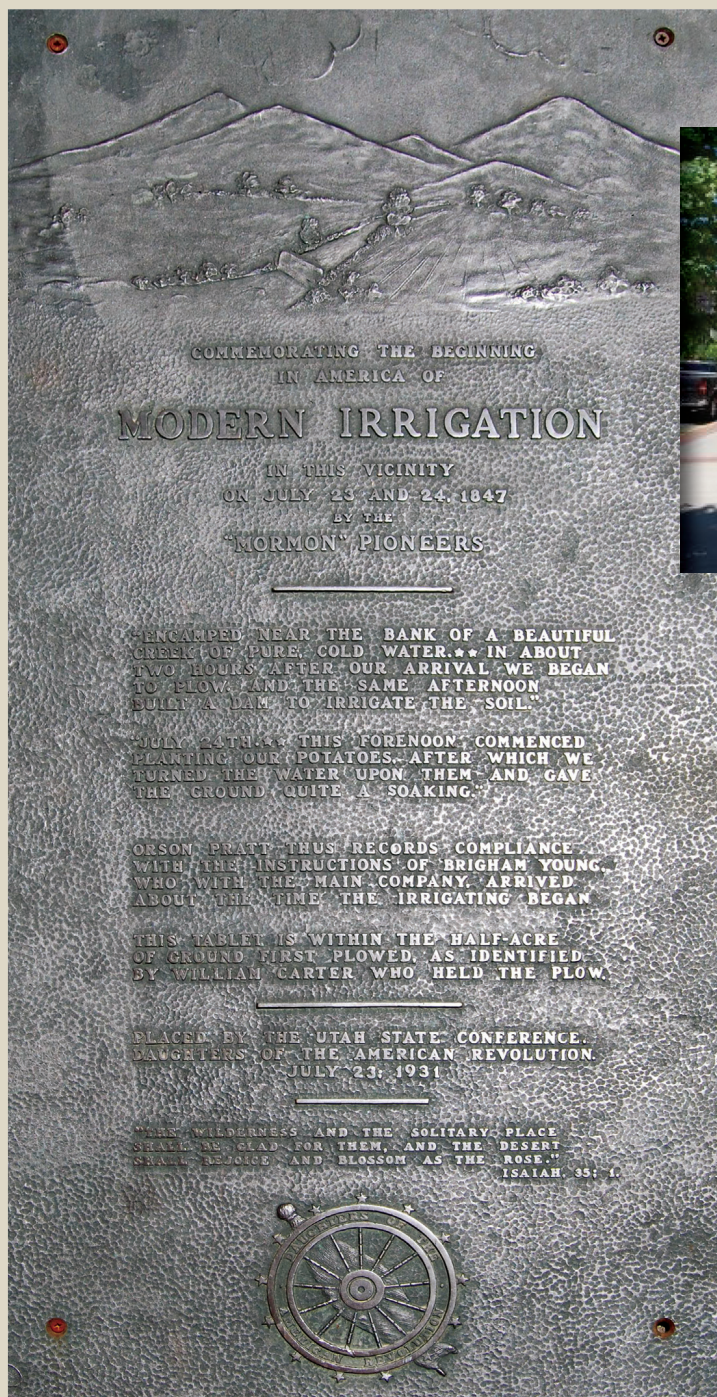
In 1905, the church purchased its present site, located on the southeast corner of Second South and Second East.

The historic building, which now houses First United Methodist Church, represents a

Victorian Eclectic architectural style designed by Frederick Albert Hale, a prominent Utah architect from 1890 to 1934. Mr. Hale designed mansions along South Temple, as well as numerous downtown commercial structures. However, First United Methodist was the only church he designed in Utah. Dispensing with more traditional Gothic design, Mr. Hale designed an interior space that could seat hundreds while fostering rapport between the minister and his congregation. ▮



Monuments & Markers



Modern Irrigation

Inscription reads: Commemorating the beginning in America of Modern Irrigation in this vicinity on July 23 and 24, 1847, by the "Mormon" pioneers.

"Encamped near the bank of a beautiful creek of pure, cold water. In about two hours after our arrival we began to plow, and the same afternoon built a dam to irrigate the soil."

"July 24th. This forenoon commenced planting our potatoes after which we turned the water upon them and gave the ground quite a soaking."

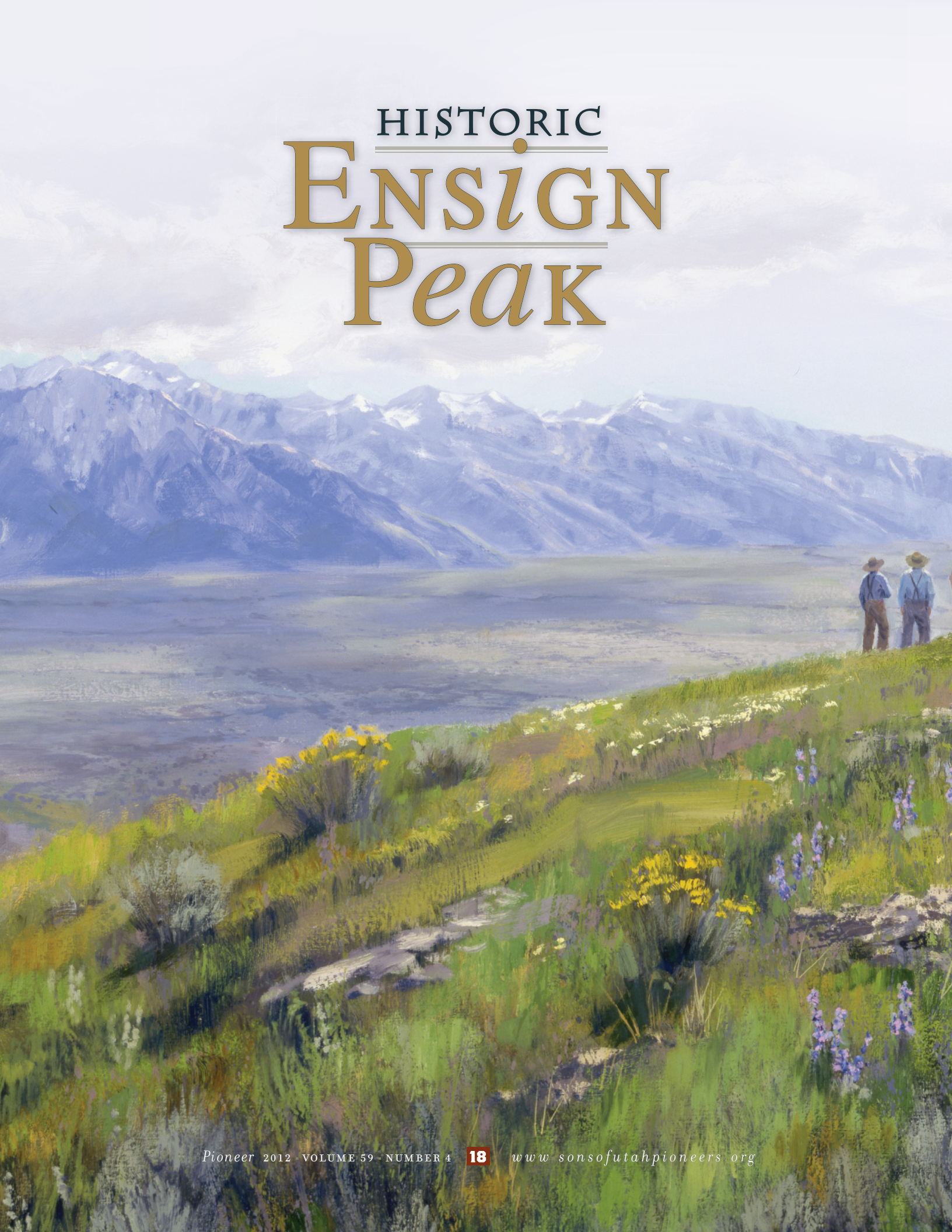
Orson Pratt thus records compliance with the instructions of Brigham Young, who with the main company, arrived about the time the irrigation began.

This tablet is within the half-acre of ground first plowed, as identified by William Carter who held the plow.

Placed by the Utah State Conference, Daughters of the American Revolution, July 23; 1931.

"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Isaiah 35:1." 

Marker is at or near 111 East 300 South, on the right when traveling west. See "site of first plowing" on 1870 Salt Lake City map, page 13, this issue.

The background of the entire page is a detailed oil painting of a mountainous landscape. In the foreground, a grassy hillside slopes down from the right, dotted with yellow wildflowers and purple lupines. Two figures, men in hats and suspenders, stand on the ridge, looking out over a wide, flat valley. In the distance, a range of rugged mountains with snow-capped peaks stretches across the horizon under a sky with soft, white clouds.

HISTORIC ENSIGN Peak

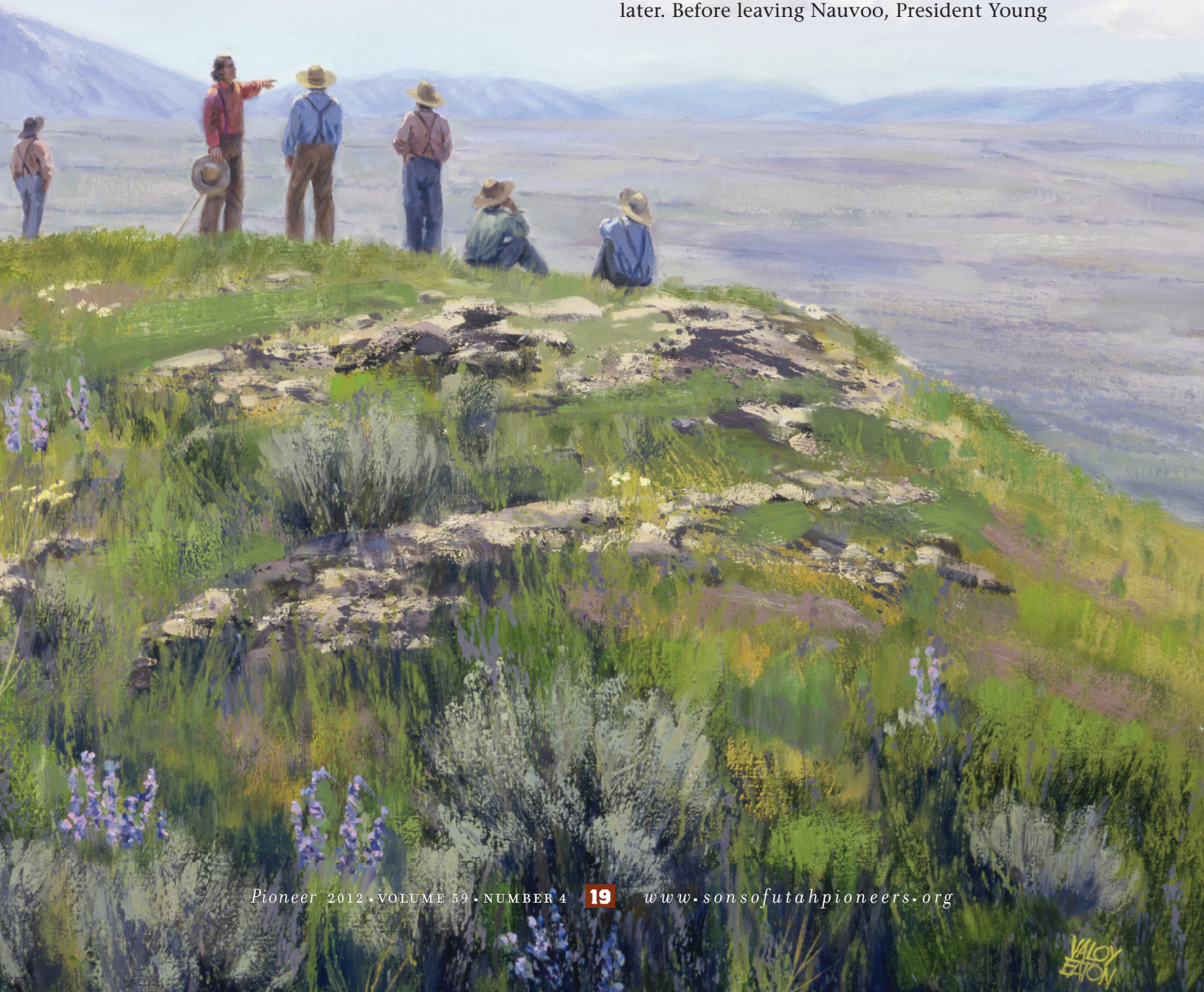
BY RONALD W. WALKER *Historian, BYU professor emeritus*

To the north of Salt Lake City, two or three miles from famed Temple Square, an odd shaped promontory rises from the valley floor. Since pioneer time, it has been called Ensign Peak.

On July 26, 1847, several days after the first Mormon pioneers entered the Salt Lake Valley, Brigham Young and other Mormon leaders went to the top of Ensign Peak. The party included LDS Apostles Heber C. Kimball, Willard Richards, Wilford Woodruff, George A. Smith, and Ezra T. Benson. Also joining the party were Church secretaries Albert Carrington and William Clayton.

There were two reasons for the trip. First, the men wanted to see the countryside, and from the Peak's summit they gained a breathtaking view. Looking to the north, they could see distant mountains. The western view had the placid, mirror-like Salt Lake. But the Mormon leaders probably spent most of their time looking south. There, stretching in the vista before them, was a beautiful, 25-mile long valley, with a half dozen streams flowing from the eastern mountains. This view confirmed the belief that the Salt Lake Valley had enough land and water for a large settlement.

The second reason for the hike was religious, which President Young explained some years later. Before leaving Nauvoo, President Young



said that he had seen a dream or vision: he had seen an angel standing on a “conical hill” pointing to where the new city and new temple should be built. President Young believed that the angel was Joseph Smith and that Ensign Peak was the hill of his dreams.

The name “Ensign Peak” came from Old Testament scripture. According to the prophet Isaiah, in the last days an ensign (a banner or flag) would be raised that would mark the place where “the remnant of his people” were to be gathered (Isaiah 11:11). The early Mormon leaders may have flown an emblem during their trip to the summit, which some people later said was an American flag. More likely the “banner” was Elder Kimball’s yellow bandana attached to Elder Willard Richards’s walking cane. The makeshift emblem was not as important as what it symbolized. It promised that the Salt Lake Valley would be a refuge for the downtrodden and the religious seeker.

Thus from the start of the Mormon settlement, its citizens honored Ensign Peak. Occasionally Mormon leaders performed important religious ordinances there. During the first Pioneer Day celebration in 1849, Mormon pioneers also unfurled a special banner on its summit, which they called the “Flag of the Kingdom” or the “Flag of Deseret.” Since that time the hill has been the scene of many celebrations. During the early 1900s, the Boy Scouts made annual treks to the summit. On other occasions, as many as 500 people from all over the state joined the celebration. One year the trail was marked by a series of buffalo-head emblems that had Indian arrows pointing to the summit. During another commemoration, evening hikers descended from the summit carrying picturesque Chinese lanterns.

These late evening services had community singing, solos, campfires, games, flag-raising, and

orations by the leading Utah speakers of the time. These speakers included Melvin J. Ballard, B.H. Roberts, Ruth May Fox, Anthony W Ivins, Nephi L. Morris, George Albert Smith, Orson F. Whitney,

and Richard W. Young. In 1934 President Heber J. Grant spoke briefly on the summit.

With the passage of time, Ensign Peak became less Mormon and more ecumenical. City and state officials designated Ensign Peak as an official place for flying the American flag. As a result, during the first decades of the 20th century, “Old Glory” usually flew on the peak’s summit on holidays and special occasions.

During these years, city boosters campaigned to make the hill a historic landmark. Some suggested planting a forest of trees at its base. In 1916, the Salt Lake City Council debated whether a large, cement cross should be put on the hill. Advocates of the plan believed the cross would symbolize the Christian faith of the city’s residents. A more modest monument was eventually built.

In 1934 the LDS Ensign Stake constructed a memorial shaft (appropriately 18.47 feet in height) composed of stones obtained from most LDS stakes and historic sites.

Excerpts from Pioneer, No. 2, Spring 1995, 28–30.

On July 26, 1996, the site was officially dedicated as both a historic and nature park by LDS Church President Gordon B. Hinckley. During the dedication ceremony, the Ensign Peak Foundation presented the park to the people of Salt Lake City. Homes now cover the bottom two-thirds of the hill. An LDS chapel and park stand at the upper end of the developed land and serve as a staging area for people who wish to climb the summit. A maintained trail leads from the chapel to the summit. The hike is short and easy. ▣





First Winter in the Valley

By Milton R. Hunter, Council of the Seventy

By the fall of 1847, nearly 1,700 people had gathered in the Salt Lake Valley. . . . The food they had brought with them from Winter Quarters was going fast, and there was no way to replenish it. . . .

A public meeting was called to see what could be done. While carefully considering the problems of how to avert starvation, one of the group suggested . . . [a committee be] "appointed to gather the food supplies that each of us have in our own homes; and then the food can be rationed to the people." The group agreed . . . and Bishop Edward Hunter was placed in charge of the rationing committee.

But even with the most careful saving and rationing, hardly any food was left in the Salt Lake Valley by the time spring arrived. The hunger of many was really intense. Fortunately, however, the Indians told the settlers about the roots of the beautiful sego lily which adorned the Utah hills. These were used for food. Men, women, and children spent hours on the hillsides digging sego roots. . . .

John R. Young, a Utah pioneer of 1847, described these pioneer conditions as follows: "By the time the grass began to grow the famine had waxed sore. For several months we had no bread. Beef, milk, pig-weeds, segoes, and thistles formed our diet. I was the herd boy, and while out watching the stock, I used to eat thistle stalks until my stomach would be as full as a cow's.

"At last the hunger was so sharp that father took down the old bird-pecked ox-hide from the limb; and it

was converted into most delicious soup, and enjoyed by the family as a rich treat."

Scarcity of food was not the only discomfort that the pioneers experienced. As the winter snows melted and the spring rains came, fine streams of water leaked through the dirt roofs of their log cabins. Umbrellas were held over the women while they cooked and over the babies as they slept. What little foodstuffs remained were gathered into the center of the rooms and protected by throwing buffalo skins over them.

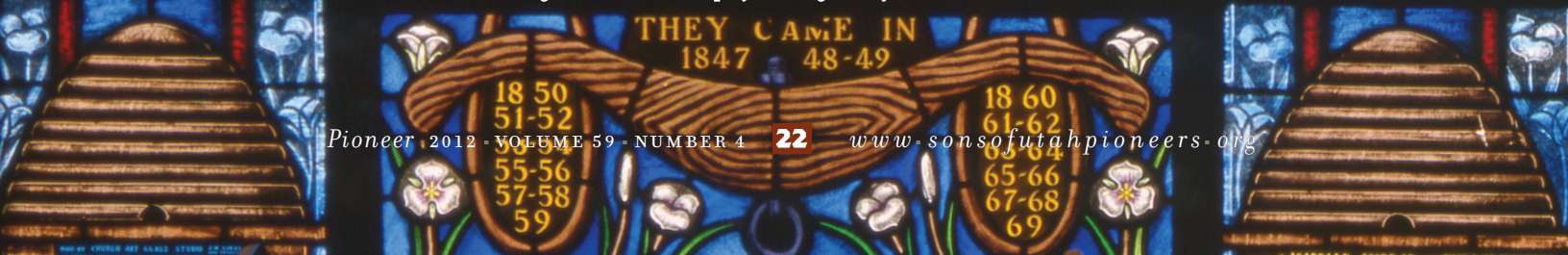
But more annoying than the rains were the numerous mice and rats. These rodents swarmed into the fort by the hundreds. Frequently 50 or 60 mice had to be caught and killed before the family could sleep.

But the Saints were not discouraged. Religious services were held regularly. The preachers talked of the gathering of Israel and the redemption of Zion and held out a hope of eternal life in the celestial glory to those who loved the Lord and kept his commandments. Joy and gladness were in their midst. The laughter of children was heard. Grown folk danced and enjoyed each other's friendship. And all this was because they felt that God's approval had been given to what they were doing—building His kingdom in Zion. Privations, scarcity of food and clothing, and the hardships of pioneer life could not break down the spirits of the founders of Utah and make them hopeless. ▼

See Milton R. Hunter, *Utah, The Story of Her People*, 137–38.



Stained glass window on display at Daughters of Utah Pioneer Museum



I Would Not Go Another Day's Journey

The Other Pioneer Companies of 1847

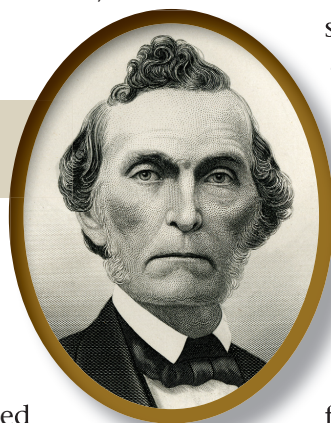
BY KELLENE RICKS ADAMS

On July 21, 1847, two men entered the Salt Lake Valley, advance scouts for a group of hearty pioneers who were intent upon making this new land their home. Although Orson Pratt and Erastus Snow were the first Mormons in the valley 150 years ago, they certainly weren't the last. By the end of 1847, more than 2,000 weary pioneers climbed Big Mountain and slid down Little Mountain to claim Utah as home and haven.

During the sesquicentennial year of 1997, much attention was given to the members of that first company that entered the valley. But what of the other 1847 pioneer companies—men, women, and children who blazed a trail that tens of thousands would follow in the decades to come? All five companies left the Elkhorn River area within a few days of each other on June 17–21. Bits and pieces of their journeys westward have been left behind in journals, personal accounts, and histories.

The Daniel Spencer Company

Two months after Brigham Young headed west with the first company, the Daniel Spencer Company, called the 1st Hundred, followed



with the first 100 families—a group numbering about 360 men, women, and children. Peregrine Sessions captained the first 50 families in the company, while Ira Eldredge and Parley P. Pratt led the second group of 50.

These first families heard of hostile Indians and even traveled five wagons abreast for a short time after three men returning to Winter Quarters from the Smoot Company were attacked. However, although a calf that lagged behind the wagon train returned with an arrow in its back, it appears that the Indians left the group alone except for a July 22–23 visit by about 100 Sioux Indians, who approached the group, trading bread, meal, and corn for buffalo robes and moccasins. At the request of their visitors, the pioneers even fired a cannon.

Repeatedly mentioned in diaries and historical accounts are the huge herds of buffalo. Alexander Abraham Lemon wrote in his autobiographical sketch that he saw thousands of buffalo, day after day, rumbling like thunder. One day a solid line of the tremendous animals kept the wagon train from traveling, he reported.

Midwife Patty B. Sessions writes of driving her own team on the journey and having very little difficulty. She also talks of the stalwart sisters in the group chatting together frequently, at least at the beginning of the journey, and records numerous opportunities to doctor her fellow travelers.

The Daniel Spencer Company trailed into the valley from September 19 to September 28. Wrote Anne Agatha W. Pratt: "When I drove into the Salt Lake Valley unyoked my cattle and sat down on the wagon tongue and began to realize that in the morning I would not have to hitch up and toil through another day, such a feeling of rest—blessed rest—permeated my whole being that it was impossible to describe and cannot be realized except by those who have passed through similar scenes."

The Edward Hunter Company

Leaving the Elkhorn River about the same time as the Daniel Spencer Company, the Edward Hunter Company, or the 2nd Hundred, traveled a bit slower and arrived in the Salt Lake Valley in early October.

Apostle John Taylor traveled in this company, which also dealt with the fear of hostile Indians. When a large group of Indians stopped the group, Captain Joseph Horn, one of the leaders, took his wife, Mary Isabelle, and baby with him to greet the strangers. One of the Indians took a fancy to the infant and offered several ponies in trade. Mary was greatly relieved when the rest of the wagon train caught up and diverted the brave's attention.

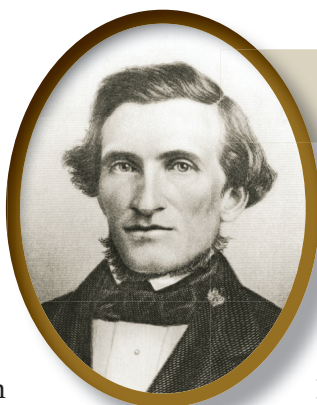
Near the end of the westward trek, the Hunter Company's food supply dwindled, and many in



the group sold items for one-tenth of their value at a trading post simply for food to exist. However, despite their lack, when President Young arrived on his way back to Winter Quarters, the faithful Saints prepared a feast, celebrating their future and their faith.

Robert Gardner, one of those in the Hunter Company, kept a record of these trying days. Perhaps the journey was more trying for him; his five-year-old son was run over by a wagon, apparently sustaining internal injuries. Over the next few weeks he wasted away, until "there was nothing but skin and bones." Robert's remaining son, a five-month-old baby, fell out of the same wagon a few weeks later and was run over by the same two wheels that caused his older brother's death. Thankfully, priesthood blessings and faithful prayers healed the infant.

Upon arriving in Salt Lake, Robert shared Sister Pratt's sentiments: "I unyoked my oxen and sat down on my broken wagon tongue, and I said I would not go another day's journey."



The Jedediah M. Grant Company

This company, which totalled about 330 people and called the 3rd Hundred, left the Elkhorn River the same day as the Hunter Company.

However, they were plagued with bad luck and ill fortune and lagged behind much of the way. Twice within three days the company suffered a cattle stampede; each incident resulting in a loss of animal pulling



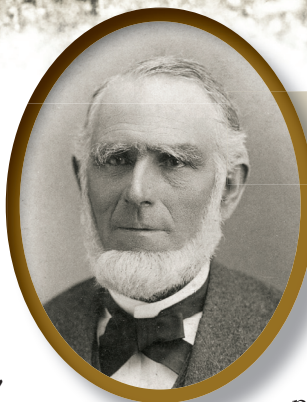


power. After the second stampede, the pioneers spent eight days looking for 20 pair of oxen and 15–22 cattle that were never recovered. As a result, every horse, cow, and oxen left spent the rest of the journey yoked and harnessed.

But fate continued to frown on these souls. One day, after greeting President Young on his eastward journey back to Winter Quarters, the exhausted travelers posted no guard. By morning 40 horses and mules had been stolen, supposedly by Indians.

Eliza R. Snow, who traveled with this company, described the dusty descent through the canyons into the valley: “Today we traveled through brush and timber, but what was still worse, through black dust, with which we were all so densely covered that our identities might be questioned. When up the mountain we met Brother John Taylor . . . His face was covered with a black mask and in his happy, jocular way, lest I should compliment him, he hastened to ask me if I had lately seen my own face! Our appearance was truly ludicrous. It mattered little to us as we went slash, mash, down the mount, over stumps, trees, ruts, etc., where no one dared ride who could walk”

This company, which also entered the valley the first week of October, was led by Jedediah M. Grant, who lost a baby along the trek. Jedediah’s wife, Caroline, died shortly before the group entered the valley; her remains were carried to Salt Lake and buried there. Captain Grant himself was ill much of the trip.



**Abraham O. Smoot
Company**

The 318 people, 100 wagons, and 500 animals of the Abraham O. Smoot Company, the 4th Hundred, “rolled the prairie with dust” as it moved.

The pioneers made good progress in spite of a 65-mile detour they took to cross the Loup Fork of the Platte River. At the river, known for its quicksand bottom, the creative travelers drove their cattle across several times, compacting the sand and making it possible for the heavy wagons to cross.

Highlights of this company’s westward travels included finding a letter from President Brigham Young’s company informing the group of their travels; a night of entertainment when 300 of the company donned their fanciest finery and danced and sang to the tune of a fife, violin, and drums; delivering homemade bread to a Sioux Indian chief who was “much pleased”; and, upon meeting President Young on his journey back to Winter Quarters, holding a meeting where leaders for the Salt Lake Stake were called and sustained.

Although the Smoot company headed out the same day as their fellow travelers in the Grant company, they made better time, arriving in the Salt Lake Valley by September 25. Before entering the valley, the company paused at the mouth of

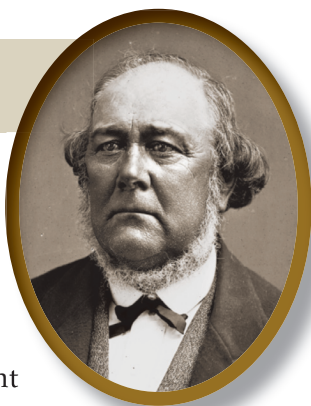
Emigration Canyon, shouting for joy and firing their guns as they gazed out on their new home.

Charles C. Rich Company

Bringing up the rear, the Charles C. Rich Company was the smallest of the five companies, numbering only 126 souls. It was to the tent of Captain Rich that Jacob Weatherby, a member of the Smoot Company, was carried, mortally wounded from an encounter with Indians. He and another teamster had been dispatched back to Winter Quarters and ran into three Pawnees. As Weatherby tried to talk the Indians into letting them pass, he was shot.

"We fixed him a bed," wrote Sara DeArmon Pea Rich, "and did all we could to ease his pain. He suffered awful pain through the night and the next morning about nine o'clock his suffering ended in death."

With this dismal beginning, the 5th Hundred headed west; things did improve, however. This last company carried with it a cannon, artillery and ammunition, 25 kegs of black powder, the Nauvoo Temple bell, and a boat.



Despite their cargo, they actually passed the 1st and 2nd Hundred along the way. Obviously these companies must have caught up and passed them later, since they entered the valley before the Rich Company arrived.

Travelers in the Rich Company spent a fair bit of time repairing wagons, wheels, and axles. Their first repairs came when they discovered a cannon left behind by the 2nd Hundred; they fixed the cannon's traveling gear and added the second cannon to their load. Later on a wagon axle broke, delaying the company a bit. As they entered the valley, an axle on one wagon broke driving down Echo Canyon, a second axle broke in East Canyon, and the next day a third axle stopped the journey. Repairs were made as quickly as possible, and the company reached the city on October 5.

The Rich Company happened to be traveling with the Smoot Company and others when President Young reached them on his journey back to Winter Quarters. Members of the company also attended the meeting where Salt Lake Valley leadership was organized; Captain Rich was called as a counselor in the new stake presidency.



The Mississippi Saints

Almost a year before President Young headed out west with his advance company, John Brown, a convert who had served a mission in Monroe County, Mississippi, led a group of 43 faithful members in the same direction. John and his group intended to link up with President Young near the Platte River; they were deeply disappointed when they arrived in the summer of 1846. No trace of the Mormons was to be found.

Assuming that President Young and the others had continued their westward trek, John's faithful group followed in hot pursuit. "The exhausting days that followed were punctuated by frightening events," writes historian Leonard J. Arrington, "the threat of a Pawnee raid, stampeding horses and cattle, the first buffalo hunt, a midnight gale that uprooted tents and over-turned small wagons, and a night-time visit by Indians that left the travelers missing a mare and two colts before the Mississippians discovered the shadowy thieves."

The southerners discovered that, in fact, the Mormons from Mississippi were wintering along the Missouri River. Not wanting to backtrack, the small band accepted the offer of John Richards, a French trapper, to spend the cold winter months in Pueblo, Colorado, with him.

Thus, Mississippi pioneers made history in Colorado, planting pumpkins, beans, melons, and turnips, as well as welcoming the first white babies into the territory. They were also joined that winter by some 154 members of the Mormon Battalion, men who were too ill to travel and had been sent back.

Meanwhile John Brown headed back to Mississippi to head a second group west. On his way, he spent a few days in Winter Quarters, informing President Young of the location of the first group and the planned travels of the second group.

Upon arriving in Mississippi, however, Brown received a message from the pioneer leader:

leave the main party in Mississippi for another year and return with a handful of able-bodied men to join the advance party. John did so, thus becoming one of the 143 men in the first company to enter the Salt Lake Valley.

When the advance company reached Laramie, President Young sent Amasa Lyman of the Council of the Twelve Apostles to Colorado, assigning him to lead them into the valley.



Amasa Lyman

It is difficult for those living today to know or understand what it took to travel across the country in search of peace and freedom. Snippets of stories and recorded experiences only give us a taste of those long miles. Certainly these faithful, courageous men, women, and children are well deserving of the honor and recognition they have received. ▣

Kellene Ricks Adams is a freelance writer living in Salt Lake City.

SOURCES:

Leonard J. Arrington, "Mississippi Mormons," *Ensign*, June 1977, 46–51.

Church Almanac 1997–98. *Deseret News* 1997, 116–22, 167–68.

"Crossing the Plains Narratives," (unedited), Church Historical Department.

Excerpts from Pioneer, No. 4, Autumn, 1997. Historical photos (23–27) courtesy Utah State Historical Society.



The First Pioneer Christmas

By Robert E. Jones

After the arrival of the pioneer company of Mormons in the Salt Lake Valley on July 24, 1847, Brigham Young, Heber C. Kimball, and other General Authorities spent a month in the Valley, helping the colony build houses, plant crops, and get settled.

Then on August 26, 1847, Brigham Young and the General Authorities that were in the first party left to return to Winter Quarters on the Missouri River to assist the remainder of the Saints in migrating to the Valley the following season. Before leaving, Brigham Young had built a log house for his wife, Clara D. Young, who had accompanied the first party of pioneers to the Salt Lake Valley. Clara had opened this house as a school for the little girls of the colony.

First Christmas in the Old Fort

Information concerning the manner in which the Mormon pioneers spent their first Christmas holidays in the Valley is very meager, and yet from old journals, now yellow with age, there have come down to us records indicating that the people spent their yuletide and New Year's joyously and befitting the occasions.

The winter season of 1847 was mild and permitted outdoor employment without hardship.

Animals that had made possible the pioneers' great migration were plowing the virgin soil. The Saints were happy in their new homeland; their faith was great that the Almighty would temper the climate and make possible the growing of crops—yet they

still remembered the statement of Jim Bridger on the Sweetwater that corn would never mature in the Salt Lake Valley because of early frosts.

By December 1847 there were over 2,000 Mormon people located in the Old Fort and the additions made thereto on the north and south. They were joyous in spirit because at last they were far removed from those who would persecute them and were living in a promised land they felt had been preserved by divine providence for them. During the last week of December 1847 the days and evenings were spent in a true Christmas and New Year's spirit.

From the quaint little journals kept at this time by Eliza R. Snow we learn that parties were held by the sisters in various homes. On Thursday afternoon, December 23, Rebecca Dilworth Riter, wife of Levi E. Riter, gave a dinner party at her home in the Old Fort with Margaret Peirce (Sister Robert Peirce), Harriet Worthing Sessions (Sister David Sessions), Phoebe Chase (Sister Isaac Chase), a Sister Hunter, and others as her guests. At the conclusion of the meal, Eliza R. Snow recorded that "we arose and blessed the mistress of the feast." An interesting program had been prepared and a "good time" was enjoyed by all. It was at this meeting that Millie Snow Gates (Sister Jacob Gates) suggested that other such occasions as they had just enjoyed be held in the various homes and that they be known as "Organized Parties." That evening these sisters, with their husbands, attended a lecture given by General Charles C. Rich at the home of Brother James Brown.

Saturday, December 25, 1847, was a very pleasant day, and the spirit of Christmas pervaded the camp. A dinner party was given in the afternoon at the home of Brother and Sister Lorenzo Young with President John Young and wife, Brother Robert Peirce and wife, and Brother Jedediah M. Grant as guests. Concerning this event, Eliza R. Snow recorded in her journal as follows: "After a splendid dinner at which we freely and sociably partook of the good things of the earth, father John Smith blessed the babe of Brother and Sister Lorenzo Young. I served as scribe. Brother Jedediah M. Grant prayed and dedicated the house to the Lord."

On the eve of Christmas Day, a party was held for the little girls of the camp at the home of Clara D. Young, at which Sister Isaac Chase presided. A joyful time was had by the children as well as the hostesses. Clara Decker Young was the wife of President Brigham Young, and her home, built by President Young before his return to Winter Quarters, was located at the center of the east tier of houses comprising the east side of the Old Fort on what is now 2nd West Street between 3rd and 4th South Streets. On Monday, December 27, 1847, a meeting of the sisters was held at the home of Sister William W. Willis; President John Smith was present and instructed and blessed those present.

It will be noted that there is no mention of gift-giving, Christmas trees, decorations—things that mark a 20th-century Christmas.

There was plenty of visiting, expressions of affection, love for little children, feasting, and festivity.

The President John Smith mentioned here is the uncle of the Prophet Joseph Smith. He was placed in charge of the colony as stake president during the absence of Brigham Young. ▼



Source: Kate B. Carter, *Our Pioneer Heritage*, Vol. 17, page 70.
See also *Pioneer*, November–December, 1988. Volume 25, Number 6

"THY PEOPLE SHALL BE MY PEOPLE"

BY NICHOLAS G. MORGAN *National Sons of Utah Pioneers President, 1953*

No greater courage, no greater faith, no nobler spirit can be found than that exhibited by those valiant pioneers of early western history.

Nicholas G. Morgan, in [an] address to the Sons of Utah Pioneers Luncheon Club, . . . [told] the following [story] of courage, faith, and nobility:

Orson Spencer, the uncle of John D. Spencer . . . was born and reared in the State of Massachusetts. He was a brilliant man, educated for the ministry. He was engaged to a young woman of very fine attainments. She came from one of the best families of Massachusetts. But when she informed her parents of her intended marriage to a Latter-day Saint, they advised her that should she marry a Mormon and join that Church, she need never return to their home again. She cast her lot, however, with the followers of Joseph Smith, married Orson Spencer, and went with him to Nauvoo. It was at that time that most of the persecutions and mobbings were being carried on.

Not being accustomed to the turmoil found in her new home, she gradually lost her health, and when in the early days of February 1846 she crossed the Mississippi River with her husband in a covered wagon on ice, she was confined to her bed. Before leaving Nauvoo, Orson Spencer had written her parents asking that his wife be permitted to return to their home until the Mormon

people found a place where they could live in peace and security. He received no reply. When they had traveled westward about 150 miles, Porter Rockwell rode into camp one evening with the mail from Nauvoo. In the mail was a letter for Orson Spencer from his wife's parents answering his letter to them, and in that letter they reaffirmed their former position and refused to permit her to return until she renounced Mormonism. Orson Spencer took the letter to his covered wagon where his wife lay desperately ill. He lighted the lantern, and there in its dim light he read to her the letter from her father. When he had concluded she asked him to get the Bible and to read from the first chapter of Ruth, the 15th verse. This he did. You will recall it was Ruth who was speaking. "Entreat me not to leave thee, or to return from following after thee, for whither thou goest, I will go; and thy people shall be my people, and thy God, my God." He ceased reading, laid the Bible aside, and turning to his wife observed that her eyelids were drooping and then they closed, he knew, never to open again in mortality. On the following morning, to the music of the lowing of the cattle, there by the side of the road, on that lonely Iowa Prairie, this noble woman was laid to rest in a newly made grave. Shortly after the caravan started west and Orson Spencer, with tear-stained face, was there and ready to carry on. ▣

First printed in Pioneer, Sept-Oct., 1936

Artwork: Shall We Not Go On in So Great a Cause, by Clark Kelley Price.



The First New Year's Day in the Valley

from John Taylor's journal

In *The Life of John Taylor*, B. H. Roberts tells of "an order or agreement entered into by the Saints that they would have no dancing until after their first harvest in the valley . . . but when New Year's came, and with it the recollection of the merriment of former years, they seemed to repent of the strictures they had placed upon themselves, and it was rumored as New Year's Day approached that license had been given by the president of the stake for dancing on the evening of that day." Elder Roberts then quotes from John Taylor's journal:

"January 1st, 1848: As today was New Year's Day, several of my family spoke to me about having a party as usual upon that day. The plan they proposed getting it up on was that every one should bring his own provisions. The principle itself was repugnant to me, but still under the circumstances, if we had a party, this must be the principle we must have it on, as I could not possibly spare provisions for so large a company as we must necessarily have; and upon this plan there was one gotten up. We had an excellent supper, sixty-nine sat down and we enjoyed ourselves very much. I gave the presidency to Brother Sherwood. I sat at the head of one table, Brother Hunter at another, Brother Horne and Shurtliff at others. After the table were cleared, the order was given for dancing. My reasons for indulging in this recreation

were that Brother Shurtliff went up and saw Uncle John Smith (the president of the stake) and told him that we had made calculations upon having a dance; but when I heard there was a law against it, I was resolved not to have any unless Uncle John should say I was justified in doing it. He said if he was me he would have the dance as it had been arranged for.

"I sent to Uncle John to see about this, not because I did not wish to encourage law-breaking by my example in this thing. There was an intermission in the dancing when we had some singing and a comic sermon from Brother Sherwood, after which dancing was resumed and continued until a little after eleven o'clock. Brother Sherwood called the house to order and told them the time had come to separate; but before parting he had a few remarks to make. He spoke on a variety of principles and made some very good remarks. Upon his concluding I arose and made some remarks upon the object of our meeting, my object in having dancing on the principles of power existing in the kingdom, and the active part we are destined to take in the affairs of kingdoms."

According to Elder Roberts, John Taylor's "description of this party enables one to see something of social life in the infant commonwealth of Deseret—the homely joys of the people; their simple, guileless ways; their unfeigned enjoyment of innocent, natural pleasure." ▼

Diary Entry

New Membership

June 2012

Terry D. Alger
Andrew Barker
Jed F. Barker
John Barker
Norman Bowen
Gaylan S. Gallacher
Ross Heppler
Kent McComb
Don V. Tibbs

July 2012

Steven Beckstead
Thomas Carter
Ed Cheeseman
Terry Clawson
Jim Clinton
Boyd J. Farr
Adrian Gale
Glen F. Hammond
Scott Layton
Daniel Liljenquist (Life)
M. Carl Madsen
Jason Noall
Roger Oldroyd
Steven M. Rezendes
Dale R. Satterthwaite
Robert C. Shields
Scott Spencer
Merlin L. Wright

August 2012

Dar Butcher
Sheldon F. Child
Melvin A. Cook
Dean S. Hatch
Nathan S. Lloyd
John L. Peterson (Life)
Martin Utley (Life)

September 2012

Brad Bishop
Scott D. Bishop
Kenneth L. Christopher
Douglas R. Holladay
Sergay Liston

Alan P. Pettersson
Jim Wilson

October 2012

Jack T. Cordon
Vance Heslop
Byron Meader
Arlen Oswald
Frain Pearson
Lynn M. Poulson
Reed H. Randall
R. Keith Van Roosendaal
W. Kris Rosander

James J. Scott
Steven E. Snow (Life)
Boyd Whiteside
E. Maynard Whiteside
Brent Willis

November 2012

Dale E. Corey
Roger A. Livingston
Lynn G. Penrod
Udell E. Poulsen
R. Gail Stahle
Reid Tateoka
Alan R. Williamson
Ned E. Witbeck
Robert S. Young

December 2012

Neldon Anderson
Michael G. Barrett
Bill Bingham
Carlton Christensen
Ken Durrant
Kent Garfield
Roger Hullinger
Ned L. Huntsman (Life)
Joshua Luekenga
Jason Mathis
Lawrence Newtom
Craig E. Peterson (Life)
Steven H. Peterson
Steve Treseder
Allen L. Vance

Deceased Members

At Large

Gladyden Russell
Kenneth Simper
Paul B. Wainwright

Box Elder

Khalil V. Hansen

Brigham Young

Ralph B. Hutchings
Grant Moody
O. Gerald Wilde

Centerville

Richard W. Burt
J. Neale Jensen
Kenneth Madsen
Stanley M. Smoot
Franklin Walton
Thomas Williams

Cotton Mission

H. Dean Larson

Eagle Rock

Kenneth Frei

Hole in the Rock

Vernon Spencer

Holladay

S. Reed Hinckley
George R. Quist

Jordan River Temple

Grant L. Ivie

Lehi

Lenard A. Wing

Maple Mountain

F. Lewis Pratt
Dean L. Tew

Mills

Joseph A. Anderson
Richard Calder
Wallace L. Rosander
Don R. Smith

Mesa

Lee G. Dimond
Bland Giddings
Ray L. Russell

Morgan

Dan Edwards

Ogden Pioneer

M. Paul Southwick

Salt Lake City

Glen F. Hammond

Salt Lake Pioneer

Mark Benson

Temple Fork

Adrain Gale

The Mountain Valley

Homer LeBaron

Timpanogas

Joe Abegglen

Annual Members Converted to Life

July 2012

J. Paul Jones
Charles Westfahl

November 2012

John M. Beck



Sons of Utah Pioneers

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Old Year, Good Bye

by Eliza R. Snow

*Good bye, old year, good bye—
I see you're almost gone;
But when you disappear,
Another year comes on.*

*Thus, passing day by day
Weeks, months and seasons fly:
Time's chariot whirls away,
And year by year goes by.*

*Our sunny childhood years
Pass swiftly, one by one,
With all their smiles and tears—
Their sorrow and their fun:*

*Then like a golden beam
Youth comes—'Tis quickly gone;
Then manhood, like a dream—
And age comes creeping on.*

*Then death, the porter comes,
And kindly leads us through,
To where all nature blooms
With love and beauty too.*

*Life's bark, on Time's rough wave,
Its swiftest oars may ply;
There's life beyond the grave—
Good bye, old Year, good bye.*

*Time's tide is rising high—
Eternity moves on:
Good bye, old Year, good bye:
You're going, going, gone.*

JUVENILE INSTRUCTOR
January 1, 1867